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The Dialect of Samoa, (the Navigator's Islands,) compared with the Malay. By T. Heath, Manono, Samoa.
Continued from page 96.

On first inspecting the Malay alphabet, and comparing it with any one of the Polynesian dialects, one is apt to think there is an immense difference; but if we call in aid three or four of the latter, we shall find that, taken together, they have nearly all the Malay sounds. Deducting the slight modifications of the same sound, such as *g* hard and *gh*, and *k* and *kh*, and the two or three forms of the sibilant, for which the Malay has distinct letters, and also the mixed sounds *dl* and *tl*, the Samoa and Tonga groups alone have the necessary sounds. And then, as to all these more complex sounds above excepted, it appears that they were derived from the Arabic.

With regard to pronunciation, we know that the Polynesian abounds in vowel sounds, and that every syllable ends in a vowel. Open a Malay book, and we find crowds of consonants; but let us hear Mr. Marsden. After noticing the adoption of the Arabic alphabet, he says, "But many of its peculiar sounds, and especially the gutturals, being little united to the soft pronunciation of the east insular languages, they are never to be found in the orthography of indigenous Malay words, and even to those Arabic terms which the Malays have borrowed, they give a smoothness of utterance which nearly prevents their being recognized by an Arabian ear." He elsewhere speaks of the short vowel (that is *e*, *o*, &c.), the sound varying in different dialects, "which terminates a great proportion of the whole mass of words." And says that although many words, as written, end in the hard sound expressed by *koph*, (the hard *k*.) "They are commonly pronounced with a soft vowel sound, as *tundu* for *tunduk*."

THE NOUN.

We begin with the noun, because that is Mr. M.'s order. The article will be noticed under the head of "demonstrative pronouns."

"A numerous description of words present themselves, which in their primitive or crude state, are not confined to one particular part of speech, but are common to two or more." So it is in Samoa, and, I believe, all the Polynesian dialects.

"Nouns in this (the Malay) language cannot properly be said to possess the distinctions of gender, number or case." Nor can they in Samoa. All the distinctions are expressed by prepositions and articles or other particles. In Malay *jantan* is the male and *betina* the female of animals in general, as *kuda jantan*, a horse, *kuda betina*, a mare. In Samoa *o le ipo tane*, *ma le ipo fafine*. *Tane* is male and *fafine* female. There are indeed a few exceptions, as *o le toeaina*, an old man, *o le loo matua*, an old woman. So in Malay, *lakilaki* is man, male, *perempuan*, woman, female.

"Number is not denoted by any variety in termination, but by separate words." With the exception soon to be mentioned this is the case in Samoa and all the other Polynesian dialects the writer has examined. But in Malay "an indefinite plural of a peculiar kind is sometimes

employed which consists in a duplication of the noun," as *batubatu*, stones. Now in Samoa duplication is common in verbs, and occurs in many adjectives, as *mauluga*, high, plural *maualuluga*; *nimo*, far, plural *nimonimo*, very far; *paogata*, profligate, plural *paogatata*; but it is very rarely used in nouns, and is then rather an intensive than a plural form, as, in answer to the question, "Who are in the house?" they will say, "Nao alii alii lava, only chiefs, chiefs only."

"The opinion may indeed be hazarded that in this (the Malay) language the noun in its simple state, without any accompanying term to limit or extend its signification, is more properly to be considered as plural than singular." What Mr. M. says may be hazarded as an opinion as to the Malay, is a certain fact in Samoa. *Tangata* means men in general, *puaa* pigs, and so of all the rest. If we wish to limit the number by speaking of a crowd, &c., we have appropriate prefixes, as *mon tangata*, the multitude, *o le au fatama*, the class of servants. And if we wish to speak but of one we have definite and indefinite articles to prefix, as *o le tangata*, the man, *o le la tangata*, that man; *se tangata*, or *o le tasi tangata*, a certain man. So, *ni tangata*, some men, *tangata e toatele*, many men. To the simple word however, as a general plural, it is not uncommon to add *uma*, or *uma lava*, all, even all. Hence (that is from the simple noun being the general plural) Mr. M. thinks "has arisen the practice of denoting the individuality of sensible objects by specific terms accompanying the numeral." This is common to the Malay and the Samoan. He compares it to counting cattle in England by the "head," e. g. twenty head of cattle. Malay *pisang lima puaa*, five plantains; *mata sabiji*, one eye, *papan tiga bilah*, three planks. Samoa, *lau agafulu o ia*, ten fish, *lau lua*, 20; *ua lima gaoo niu*, ten cocoa nuts; the same term *gaoo* for yams; *matagafulu o talo*, ten pieces of talo; *fuagafulu o ulu*, ten bread fruit. The words *lau*, *gaoo*, *mata*, and *fua* are peculiarly appropriated to the several things specified.

"The modifications of Malay nouns are effected by means of prepositions." So are those of Samoa, the prepositions answering to the English of, to, in, upon, &c. In the form of the accusative they at once agree and differ. The Malay says, *pasang api*, light the fire, without an intervening preposition. The Samoan conveys the same sense either with or without a preposition, as *tafu le afi*, or *tafu i le afi*.

"The only change which the form of nouns undergoes (in either language) is as derivatives. And there is no little similarity in the method of formation altho' the prefixes and affixes differ. Malay nouns are formed from adjectives by prefixing *ka*, and annexing *an*, as *rendah*, low, *ka-rendah-an*, lowness. In Samoa a similar result is obtained by prefixing *faa*, or *o le*, and annexing *nga*, as from *lelei*, good, worthy, *faa-lelei-nga*, worth, or honor, or reconciliation.

"So also (in Malay) from verbs," as *nauti*, to wait, *ka-nanti-an*, expectation; and so also in Samoan, as *taufetuli*, to run a race, *o le taufetuli-nga*, a race. There are also other prefixes in Malay which serve the same purpose as the *ka*, viz: *per*, and

its varieties, as *adu*, to sleep, *per-adu-an*, a sleeping place. The prefix *o le*, in Samoa answers this, as *moe to sleep*, *o le moe nga*, a sleeping place. Some of these prefixes (in Malay) express the place where the action is performed, some the agent by whom the action is performed. So they do in Samoa. It is thus that, in Malay, *per* differs from *ka*—and, in Samoa, *o le*, from *faa*.

In both languages derivatives are derived from derivatives, and certain derivatives from other derivatives.

ADJECTIVES.

These are not, in either language, subject to variation of case, gender or number. They are, in both, connected with the noun by position only, and, in simple construction, always follow it. But when in a corresponding English phrase, the verb substantive intervenes, then the qualifying word is, in both, made to precede the noun. Malay, *baik orang itu*, good man (person) that. Samoan, *E lelei ia mea*, good those things.

They may be formed in Malay, by prefixing the particle *ber*, as *ber bulu*, feathered, from *bulu* feathers. They may, also, be so formed in Samoa, by the prefix *ua*, as from *fulu* a feather, *ua fulufulu lea manu*, that bird is feathered. So from *loi*, an ant, *ua loa*, is ant-ed; from *namu* a musquito, *ua namu le fale nei*, this house is musquito-ed.

The comparison of adjectives is effected in a manner very similar, by prefixing or affixing words and particles to the positive or by doubling the adjective. But in some of the examples a prefix in Malay would be represented by an affix in Samoa.

NUMERALS.

In Malay the cardinals are expressed by the simple word without prefix. It is different in Samoa. The Malay would say *lima*, five; we should say *e lima*, or (when the act of counting is past) *ua lima*. But to the ordinals each language has a prefix. Malay, *ka dua*, Samoa, *o le lua*. Malay, *ka-sepuluh*, the tenth, Samoa, *o le sefulu*. In counting intermediate numbers as from 20 to 30, &c., each dialect has its peculiarities.

PRONOUNS.

Of the personal pronouns, *aku* or *ku*, is used for both singular and plural of the first person, but its plural use is rare. In Tonga the first person singular nominative is also *o aku*, in Samoa, *o a'u*, with a slight guttural substitute for the *k*. In certain cases in Malay it is changed to *daku*, *akan daku*, to me; so in Samoa we have *ia te a'u*, to me. There are three other words used in Malay for the first person, but they are only nouns denoting servitude, &c., as we say in English, "your humble servant." Of the Malay first person plural, *kita* includes the person addressed, *kami* includes the person addressed. It is well known that *tatou* and *matou* do just the same thing.

SECOND PERSON.

Malay *angkau*, (contracted *kau*) thou and you.

Samoa singular *oe*, plural *outou*.

Tonga singular, *koe*.

The Samoan possessive of this pronoun (singular) is *o'u* and *a'u*, Hawaiian *ko'u* and *ka'u*.

SECOND PERSON.

Malay *iya*, he, she, it. Samoan *ia*, (pronounced *iya*) he, she, it. As a neuter it is frequently plural.

In the possessive form (says Mr. M.) the *iya* undergoes an entire change, as *kapala nia*, his head. So it does in Samoa, *lona ulu*, his head.

For the third person plural, Malay, *iya* is also sometimes used, but as more commonly expressed by *orang*, persons. For this most of the Polynesian have *ratou* or *latou*.

PRONOUNS DEMONSTRATIVE, OR DEFINITE, &c.

This class Mr. M. makes to include the definite article, together with relatives and interrogatives, which in the Malay, as in most languages, are for the most part the same words employed in a relative or interrogative, instead of a demonstrative sense. Malay, *iang*, that, which, those, who, whom, the. Samoa, *o le*, or simply *le*, he who, plural *o e*, they who, or who; *ia*, those (persons or things.) Malay, *itu*, that, those, the, as *orang itu*, that man. Samoa, *o le a*, plural *ia*; as *o le tagata lea*, that man, *o mea ia*, those things. If at a distance, *le na*, or *le la*, to which the use of the Malay *itu*, appears very similar.

Malay, *ini*, this, these, as *bulan ini*, this month. This is very much like the Polynesian *nei*, denoting present time or place, or what is near the speaker. *O le fale nei*, this house, here.

Malay, *apa*, what, which; as *apa itu*, what is that? Samoa, *Se a?* *O le a?* *Po a?* What, &c. *Se a lea mea?* What thing is that? Malay, *se apa*. Mr. M. says is the preceding interrogative personified, by means of a particle commonly prefixed to proper names; who, whom, which; as *se apa mau*, who chuses? This would seem to be much like the Samoan *se*, meaning some, any, &c. *O ai ea se filifili?* who is some one (who is the man) who chuses? In Samoa, however, this particle is not prefixed to proper names. The *o* is so, as the sign of the nominative case, as *o Iesu*, Jesus.

In Malay *mana*, the adverb where is idiomatically used for who, &c., and *deu* for self. The Samoa has nothing according with these. But the Malay *iya itu*, that is to say, is very much like the Samoa, *o le mea lava lea*, or *o lea lava*, or *oia lava*, that is the very thing, these very things.

The Malay indefinite article, *sa*, is a contraction of the numeral of unity. The Samoan has also *se*, *sa*, *nisi*, and other indefinites probably contracted from the same numeral.

To be continued.

The following interesting tradition we publish with great pleasure, and shall be grateful to any person who will send us similar favors. There are many stories of this nature, new and interesting, which are extant only in the mouths of the natives, but are well worthy of preservation. It is from them that much of the early history of the islands can be learned, and to the future literati of Hawaii they will be invaluable, as forming the rudiments of many a tale of romance, which will cast halo of interest over such traditionary spots, which nothing else can bestow.

Mr. Editor,—Having obtained some fragments of the history of a clan of cannibals,